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all directions, and the whole band of the Musk-ox tribe surrounded us, every household vying with the others in offering us hospitality. Girling went to one house, Patsy and I to another, and The Runner lodged with his brother.

This "brother" puzzled me. If Icehouse had only one son, as I had always understood, why did The Runner call the man his brother? Of course, he might be an adopted son like myself, but the Eskimos usually distinguished an adopted kinsman by adding a special suffix to the term of relationship. The mystery was soon explained. A quarter of a century earlier Icehouse's first husband had met the young man's father in this region and established a permanent relationship with him by a temporary exchange of wives. Although the youth was not born until three or four years afterward, The Runner considered him a true brother from whom he could claim all a brother's rights and privileges; and I, though a stranger and a white man, was his adopted brother, with a similar claim to his friendship and help.

When the villagers gathered for a dance that evening The Runner found still another connection. A Musk-ox man and his wife hailed him as their "dancing-companion," declaring that he had filled that rôle for them many years before when they were visiting Dolphin and Union Strait. In virtue of this relationship they claimed the right to extend the village's